

THE COMMISSION.

Vol. 5.

AUGUST, 1860.

No. 2.

ARE BAPTISTS SOCIALLY EXCLUSIVE?

You will often hear in town and country of socially exclusive circles, coteries who choose not to have much intercourse, or intimate fellowship with any beyond their "own set," who hold themselves aloof from common people, and talk of themselves as "moving in a different sphere" from that of the mass of their neighbours.

We ask, are these social exclusives generally Baptists? Is this clannishness a peculiarity of the members of our churches?

You may find some of it, perhaps, here and there, for Baptists belong to our common humanity; but is it not more distinctly a peculiarity of some other religious communions than ours? If you were going to judge from ordinary observation which of the religious denominations were most repellant of others in social intercourse—which were most closely knit together in clanship—which most naturally segregated into little "touch-me-not" coteries—how would you decide? You would not say the Baptists. This is not their character in any community with which we have ever been acquainted. Social exclusiveness, wherever else it may be charged, is not a peculiarity of Baptists.

"Ah!" we hear some one sneer, "the Baptists are not much to be found in the higher classes! They do not

usually belong there. They are, in the main, composed of the poor and common people."

Well, if this be so, we will try to console ourselves by calling to mind, that Jesus, and his Apostles, and the members of the primitive churches, did not belong to the higher order of Pharisees and Nobles—the aristocracy of the day—but that publicans and sinners, carpenters and tax-gatherers and fishermen,—“the poor of this world, rich in faith were the heirs” and originators “of the kingdom.”

We have, it is our reproach to admit it, more, both of wealth and intelligence, than are devoutly and benevolently used, in glorifying God, and evangelizing the world.

But if this sneering intimation be true, that the Baptists are made up of labourers and servants, farmers and mechanics, and tradesmen, then how can it be that they are chargeable with exclusiveness? This would be a marvellous reversal of the ordinary customs of society, in this world of ours. Look at it. The Plebeians arrogating social superiority over the Patricians,—and the Patricians grieved and complaining against it. The rude Democracy hurting the feelings of the refined Aristocracy by declining proffered fraternity and fellowship with them. Humanity in its fallen phases, is not made of such stuff as this. “The lower classes,” as the Baptists are so often reproachfully termed, are not

usually the exclusives. So much for this charge of our accusers, according to their own premises.

We claim that in the common intercourse of life, the Baptists are as hospitable and frank, as easy of access, as cheerful in neighbourly charities, as prompt in responding to all advances of social fellowship, as the average of men and women breathing the same air, and enjoying the same common sunlight.

We think we might claim even more than this, and show that our democratic church government, and forms of worship, bringing the whole membership on to one common platform, into frequent intimate intercourse with each other, is felicitously adapted to develop and cultivate the social affections, and thus indirectly, yet effectively to render them more cordial and genial in ordinary intercommunion with men. There is nothing, certainly, in our history or customs as a people, nothing in our principles or polity, in the doctrines we teach, or the duties we inculcate, to warrant the reproach of social exclusiveness.

We have an additional word on this topic. It is neither good philosophy, patriotism, nor piety, for the intelligent and cultivated, and wealthy classes, to withdraw themselves from association with the humbler classes, in their church relations. Their position involves responsibilities and duties towards those less favoured by God's providence, which cannot be met by separating themselves from them, and isolating themselves in dis severed communions. The rich and educated have no moral right thus to segregate themselves from the poor and ignorant, and consult mere taste instead of conscience and benevolence. They should rather seek to be associated with them, in order to elevate and do them good. The true-hearted Christian, instead of shunning the rude and lowly in his religious associations, and gratifying in-

tellectual, sentimental, or fashionable affinities, will prefer, if truth or conscience will permit, to link himself in fellowship with the humble poor, that he may aid in their elevation, and be nearer to them to do them good, as he may have influence, opportunity, and means. As Jesus himself preferred to come into closest affiliation with the poor and ignorant, the humbler classes of society, in order to reach and raise them, so should His true followers do. Those churches who piously aim to imitate this great example, are most blessed of Heaven, and most useful to men. Your class churches, into which wealth, and fashion, and taste, and parvenu travesties of them, withdraw from communion with commoner humanity, are far enough from the model which Jesus gave, and after which Apostles patterned. When Baptist churches aim at this, may they be obliterated, and more Christ-like communions be reconstructed.

B.

HUMAN DEPRAVITY.

Campbellism Examined. By Rev. J. B. JETER.

Review of Campbellism Examined. By MOSES LARD.

"If there be one truth, which more than another, should be habitually presented to the notice, and proposed to the conviction of fallen creatures, it is the humbling truth OF THEIR OWN DEPRAVITY."—*Chalmers*.

Those who are familiar with theological systems, will have observed, that their divergence generally commences in relation to the doctrine of human depravity. Arminianism, admitting *total* depravity, teaches that there is a universal gift of the Holy Spirit as a compensation for its existence, in consideration of which men are accountable, and can save themselves by the Gospel. Antinomians, with the same admission, but repudia-

ting the Arminian theory of spiritual influence; deny the obligation of men to perform any spiritual acts without a *special* influence of the Spirit. Socinians, and others agreeing with them on this subject, "consider all evil propensities in men, (except those which are accidentally contracted by education or example,) as being in every sense natural to them, supposing that they were originally created with them."* Their systems of religion, therefore, are mere plans for *moral education*, devised, they claim, by God, but dependant for their efficacy solely upon the truths they teach. Calvinists believe the doctrine of *total depravity*, but they do not, with Arminians and Antinomians, regard this doctrine as invalidating *human accountability*. Accountability they predicate of man's powers and capability in the state in which he was created; depravity, as a consequence of the fall: a consequence which renders the aid of the Holy Spirit necessary to the salvation of man, but does not at all weaken his obligation to serve God.

By the terms *total depravity* is meant, "That the human heart is by nature totally destitute of the love of God, or of love to man as the creature of God, and consequently is destitute of all true virtue."†

What is the doctrine of the "Reformation" upon this subject? And what do the Scriptures teach regarding it? These questions I propose to discuss in the present Essay.

Mr. Campbell has, upon this subject, as upon most others, seemed to contradict himself. His teachings regarding the influence of the Spirit in conversion, however, lead to the supposition that he does not admit the doctrine of *total depravity*. Dr. Jeter was warranted in stating "Mr. Campbell's theory of conversion overlooks, or at least underestimates, the inveteracy of human deprav-

ity." He would, doubtless, admit the fact that man is depraved, but not that his depravity is of such a nature as to oppose an insuperable obstacle to his believing and obeying the Gospel. There is no need of any change of heart in order to this, except what is effected by the gospel itself, as believed and obeyed. His theory of conversion is, in fact, a tacit denial of the essential depravity of the heart.* It is reconcilable only with the Socinian doctrine previously stated. I do not charge Mr. Campbell with holding this doctrine. Men are, not unfrequently, blind to the logical consequences of their opinions. But whatever he may believe, we are not left in doubt as to Mr. Lard's opinion of the doctrine of the Reformers. He says:

"The very thing which we utterly deny is, that any degree or form of depravity exists in the human heart which renders the sinner incapable of conversion by the Truth." * * *

"There are two forms of depravity in the existence of which we do not believe:—one, a form which makes it necessary to regenerate infants in order to their salvation; the other, a form which renders an influence distinct from and above the Truth necessary to conversion. And, should it be said that depravity exists in these two forms only,

* The reader of *Campbellism Examined*, cannot fail to notice the extreme caution of Dr. Jeter, not to misrepresent or over state the positions of Mr. Campbell. He might with justice have put his objection to Mr. C.'s theory of conversion in much stronger terms. Mr. Lard attempts to use this caution to his disadvantage. He represents the only difference between Mr. C. and Dr. J., as relating to the *degree* of depravity, while it is perfectly evident that it is as to the nature of depravity itself that they are at issue. Dr. Jeter regards it as an essential corruption of our moral nature, Mr. Campbell seems to consider it, like Mr. Lard, as mere frailty or weakness.

* Fuller's Works, Vol. I, p 194.

† Fuller's Works, Vol. II, p. 634-5.

then we are prepared to deny the existence of the whole thing." * * *

"True, we all inherit that frail nature which renders us so extremely susceptible of temptation. Nay, we will even grant that we inherit it in an aggravated form, which is the only form in which we do inherit it." * * *

"But this frailty or weakness is not sin: it is only a condition without which there had been no sin. Nor is it a consequence of Adam's sin. Adam possessed it before he sinned, else he had not sinned; hence, it is not a *consequence* of his sin. It is, however, a condition of sin, since without it Adam could not have sinned; but it is only a condition. Nor, perhaps, will facts warrant the conclusion that this frailty is, even in our case, greatly increased. For greater weakness in sinning was never displayed than by Adam. He yielded to the first temptation ever presented to him, without, so far as we know, offering even the slightest resistance. No one of his descendants ever did more."—*Rev.*, p. 131-35.

I have quoted thus fully from the Review, that there may be no possibility of mistaking Mr. Lard's positions. They may be thus stated:

1st. There is no such depravity as renders necessary an essential change of our moral nature, in order to salvation.

2nd. That depravity is simply frailty, or weakness of nature.

3d. That Adam had this before the fall, and it is no sin.

4th. That since the fall we may inherit this frailty in an aggravated form, though this is doubtful, since, so far as we know, Adam sinned with as little resistance to temptation as has any one of his descendants.

With these statements before me, am I not fully warranted in saying that the *Reformers deny the doctrine of human depravity*? It seems well nigh profane to speak of Adam, before he fell, as *depraved*. He reflected then, according

to Mr. Lard himself, "the moral image" of God, as a perfect mirror. That is, we suppose he means, he was holy. But whether this is what he means or not, it is the representation of God's word, "God made man upright." And according to the above extracts, if Adam was not depraved before the fall, men are not depraved now. Let it be remembered, that the term *relates*, not to *conduct* but to *nature*. Weakness, or frailty is all that is charged against the *nature* of man, and this existed, though possibly not in so aggravated a form, before the fall.

I am aware that Mr. Lard has, in another paragraph, written as if he believes man to be the subject of a "more inveterate form" of depravity than these extracts exhibit. He shall have the benefit of the passage. "We agree to the mournful truth that man is depraved, i. e. that his reason has been greatly clouded by the fall, that his tastes and feelings have been perverted, and that he no longer reflects the image—the moral image—of his great Original as he once reflected it. * * * The three respects in which man has chiefly suffered by the fall, we conceive to be his subjection to mortality, his loss of the moral image of a kind Creator, and his greater exposedness to temptation and ruin." In the immediate context, however, he speaks of these injuries as "his misfortunes." This is the whole "length and breadth and depth and height" of depravity, according to the "Reformation." How nearly this view corresponds with the Socinian doctrine, as stated by Andrew Fuller, let the reader judge; "Socinians consider all evil propensities in men, (except those which are accidentally contracted by education or example,) as being in every sense natural to them, supposing that they were originally created with them."

Taken in connection with its context, "the loss of the moral image of a kind Creator," can be understood to mean

nothing more than the increase of frailty and greater exposedness to temptation, without involving the idea of any *essential change of nature*; and this increase of frailty is not a sin, but a "misfortune." Much as it is to be lamented, it is something for which man is not accountable. It may, according to Mr. Lard, proceed to such extent, "that all, (infants included)—after a certain period of life,—not only sin, but—are even *inclined* to sin. But this inclination we believe to be owing," he continues, "at first at least, rather to the force of temptation, and the feebleness of the resistance offered by an immature resisting will and untaught judgment, than to any thing in the form of an innate, inherited depravity so inveterate that resistance becomes nearly, if not quite, impossible," "we inherit no form of depravity so inveterate as to affect the perfect freedom of the will, close the heart against the Truth, or render man insusceptible of being moved by motives; in a word, no form which renders him incapable of being converted by the simple, unaided light and force of divine truth."

Is this the doctrine of God's word? Do the Scriptures teach us that all the injury man's moral nature received from the fall is a probable increase of frailty and liability to be overcome by temptation? On the contrary, do they not represent man, as a fallen being, as essentially corrupt, and entirely estranged from God and holiness? Let us appeal to the divine testimony.

The scriptures teach that, by birth, man is corrupt and wicked.

David in Ps. li., 5. says, "Behold I was shapen in iniquity, and in sin did my mother conceive me." This exclamation occurs in connection with a most humble confession of sin and an earnest prayer for forgiveness, and purification of heart. It cannot be late to any peculiar circumstances connected with the birth of David, for he was the offspring of lawful marriage, and his parents ap-

pear to have been pious. In the lxxxvi and cxvi Psalms, he refers to his mother as the "hand-maid" of the Lord, an expression which seems to import that she was eminently devout. That it relates to the state of his heart, the next verse clearly indicates. "Behold thou desirest truth in the inward parts: and in the hidden part shalt thou make me to know wisdom." How he expected this to be effected, we learn from his prayer, viz., "Create in me a clean heart, O God; and renew a right spirit within me." He was conscious that his sin was the result of a wicked heart, and prays, not only for forgiveness but for cleansing of heart. He traces his wickedness back to his very birth. Now, are the confession and prayer of David reconcilable with the idea of *sinless frailty*, as all the injury which he inherited? Do they not prove that he regarded his nature as essentially corrupt and sinful? And can there be conceived a plausible reason why what David, guided by the Spirit of God, declares to be true of himself, is not equally true of every other *merely* human being?

II. Being "born of a woman" is given as a reason why man cannot claim to be righteous. Job xv. 14-16. "What is man, that he should be clean? And *he which is born of a woman* that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are unclean in his sight: How much more abominable and filthy is man which drinketh iniquity like water?" And if it should be said that Eliphaz is here referring, not to any essential corruption of nature, but to the infinite inferiority of man, compassed with temptations, and frail, and mortal as compared with God, it is sufficient to reply, that he goes on to characterise him as "abominable and filthy" and drinking "in sin like water," i. e. as not only inexpressibly wicked, but as sinning with avidity, *from the very love of sin*. The terms *man*, and *born of a*

woman, are equivalent to each other ! It is because he is man—born of a woman, that he is “abominable and filthy,” and “drinketh in sin like water.” Job had previously taught the same truth, xiv. 4. “Who can bring a clean *thing* out of an unclean ? Not one.” He is speaking of “man *that is* born of a woman,” v. 1, and gives the uncleanness of the parent as a reason for that of the child. If it is said that his meaning is limited to common “frailty” and liability to suffering, I reply that when Job says man cannot be clean, he means, evidently, the same that Eliphaz does by this expression ; and it has been shown that Eliphaz has reference to moral purity.

III. Men are represented as sinners from their very birth. Mr. Lard is willing to admit that “all (infants included) * * * after a certain period of life, not only sin, but are even inclined to sin.” Pity he did not inform us at what period of life, *infants* sin, and are even inclined to sin. As it is, the word of God must supply the information. Ps. lviii. 3. “The wicked are estranged from the womb : they go astray as soon as they are born, speaking lies.” Gen. viii. 21. “The imagination of man’s heart is evil from his youth.” How exact the correspondence between the first of the above passages, and the language of David, “Behold I was shapen in iniquity, and in sin did my mother conceive me.” The wicked—the “sons of men”—as they are called in the first verse of the Psalm, are *estranged from the womb*. There is in their very nature a proneness to sin, and as soon as they act at all, as moral agents, they sin actually, *they go astray as soon as they are born*. The second passage is not less conclusive of original corruption. The phrase *from his youth*, signifies the whole of the former part of the age of man, which commences from the beginning of life.* It is a phrase

of very frequent occurrence in the Old Testament, and generally has this signification. And it is not the conduct only, it is the heart of man which is evil from his youth. The corruption of the heart corrupts the life. “A good tree bringeth not forth evil fruit.”

IV. The wickedness of man is represented as universal and aggravated. I can quote only a few of the many passages, which confirm this statement. Gen. vi. 5. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Ps. xiv. 2. 3. “The Lord looked down from heaven upon the children of men, to see if there were any that did understand *and* seek God. They are all gone aside, they are *all* together become filthy : there is none that doeth good, no, not one. Rom. i. 21-31. ii—iii. 9. 19. In these chapters Paul has proved, by the declarations of the Old Testament, and the facts of the case, *that both Jews and Gentiles are all under sin*.

Now these statements exhibit a condition of the human race, inexplicable upon the supposition that man is not depraved. Could it be, that out of the millions who have lived upon the earth, not a single one would have escaped this deep corruption, and flagrant iniquity, if there were no inherited disposition to sin ? Great as are the temptations to sin, strong, too, are the inducements to virtue. What, not one good thought—but every imagination of the thoughts of the heart of every one of this vast multitude only evil continually, and yet their nature as pure as was Adam’s in Eden, only a little more weak, it may be, and liable to yield to temptation ! That such a thing is possible, I will not deny. Adam, who was created holy did sin, and thus defile his own nature. But that there should have been no exception to such a course among all the generations of earth, upon the supposition that they

* Edwards on Original Sin, Part II, Ch. 2. I would here acknowledge my indebtedness to this author for the material of a considerable portion of this Essay.

inherit no corruption of heart, while possible, is so improbable that it would require the very strongest evidence to gain the credence of one looking with calm unbiased mind at the subject. And when we connect with these statements, those previously introduced as to the period when this corruption of nature commences, we are no longer left in doubt as to either the fact of inherited depravity, or its dreadful "inveteracy."

V. I remark, further, that the sins of mankind are ascribed to the *wickedness of their hearts*. This is fully implied in the passages already introduced. I add a few others. Mat. xv. 19. "For out of the heart proceed evil thoughts, murders, adulteries, fornications; thefts, false witness, blasphemies." See also Mark vii. 21, 23. Luke vi. 45. "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh." See also the 10th Psalm. But it is unnecessary to multiply quotations. It will hardly be denied that, throughout the Scriptures, men are said to act wickedly because their hearts are wicked.

VI. This wickedness of heart is represented as being most intense and inveterate. Jer. xvii. 9. "The heart is deceitful above all things, and desperately wicked. Who can know it?" Ecl. ix. 3. "The heart of the sons of men is full of evil, and madness is in their heart while they live." We have before seen, that when God looked down from heaven upon the children of men, he found *every imagination of the thoughts of their heart only evil continually*. That these descriptions are of universal application none can deny. They relate to *man*, to the *sons of men*. That they correspond with the uniform testimony of the word of God, is known to every student of the Bible. Could language express a more thorough cor-

ruption? A more "inveterate form" of depravity?

VII. The Scriptures teach that depravity is specially manifested in opposition to God and the Gospel. Thus it is said of the heathen world, "That when they knew God they glorified him not as God, neither were thankful—but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things," therefore God gave them up to all the disgusting licentiousness into which they plunged. So inveterate is this opposition to God, that the Psalmist declares, "The fool hath said in his heart, *there is no God*." Ps. lxxxiii. 1. And again, "The transgression of the wicked saith within my heart, there is no fear of God before his eyes." The wicked are described as "Haters of God," Ps. lxxxix. 14. Rom. i, 30, and in numerous other places. But were there no other passage, Rom. viii. 7, would be conclusive upon this point. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Here I am reminded, however, of the assertion of Mr. Lard, that this passage does not prove man to be the subject of an enmity to God which needs to be removed in order to his being a Christian, but of one of so "inveterate a form" that it never can, in this life, be removed. It would be gratifying had he told us what he means by "the carnal mind, or emphatically, the *mind of the flesh*." Perhaps had he done so, we should have discovered one of two things to be true, either that Adam, in Eden, had this carnal mind—or, that it was a consequence of his fall and his descendants inherit it. Upon either supposition we should hold him chargeable with advocating, undesignedly it may be, a more "inveterate form" of depravity than do Dr. Jeter and his brethren. They would contend, that, although this carnal mind cannot be subject to the law of God, it

can be, and in every case of true conversion is, to a good degree, removed by the *creation* of a spiritual mind in its stead. Those who are the subjects of this change, "are not in the flesh, but in the spirit." But after all, it is of greater importance to know what Paul means by the carnal mind—the *mind of the flesh*, than to learn the opinion of Mr. Lard.

In the vii. chapter of this epistle, the Apostle speaks of sin, as a person, working within him, and producing death. He then contrasts his own character with the law of God—"The law is Scriptural, but I am carnal, sold under sin." Here he evidently uses the word to indicate the corruption—the wickedness of his nature. He then proceeds to account for the struggle going on within him. Sin working in him causes him to do what he hates. But this "sin that dwelleth" in him is evidently that carnal nature, or "flesh," of which he speaks in the subsequent portions of the chapter, as warring against the law of his mind, he being, as it were, two persons, the one carnal—the other spiritual, and in constant conflict—and from which he, (now characterizing it as the "body of this death,") expresses a joyful hope of deliverance through Jesus Christ. Then in chapter viii., still referring to this fleshly mind, he speaks of those in Christ Jesus as not walking after this flesh, or carnal nature, but after the spirit. This *flesh* was the reason why men could not be justified by the law. It caused their disobedience. And for this reason God sent His Son in the *likeness of sinful flesh*. To be of this flesh, or to possess this carnal mind, is death. To be of the Spirit, or to have a spiritual mind, is life and peace. Now, is it not evident, from this resume of the statements of the Apostle, that by these terms he is contrasting the *nature*—the moral nature—of man, before and after conversion? That before, he is of the flesh—carnal—after, he is

of the Spirit—spiritual? This interpretation is in accordance with his language to the Corinthians, I. Cor. iii. 3,—“For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men.” See, also, Gal. v. 16—24; Eph. iv. 22—24; Col. ii. 18. Notice, in the passage quoted from Corinthians, Paul speaks of them as carnal, because they *walk as men*. As if he should say, Such is the character of *unrenewed men*—their natural character in their fallen state. In Ephesians he exhorts his brethren to put off this character—the old man with his deeds, and to put on “the new man which after God is created in righteousness and true holiness.” Here then we have a nature, belonging to every man in his fallen state, which is enmity against God. It is because of this nature that men hate God, that they refuse to retain a knowledge of Him—that the fool says there is no God.

In relation to the Gospel, the same hostility is evinced. The Saviour gave it as the reason why His hearers refused His message. “He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov’d.” To the same cause He attributed their rejection of Him, “If I had not come and spoken unto you ye had not sin, but now have ye both seen and hated both me and my father.” It was this which rendered “Christ crucified” a stumbling block and foolishness. It was this which hurled the murderous stone at Stephen, and “persecuted, even unto strange cities,” the disciples of the Messiah. And this hostility still manifests itself, in some places, in virulent persecution, in others, in various forms of error, and among many, in cold contempt, or indifference.

VIII. This depravity is too inveterate to be overcome by the simple proclamation of the truth.

This might well be inferred from the foregoing statements. If men hate God—not some false idea of God—how will

a knowledge of His character cause them to love Him? If men hate Christ and the Gospel, how will portraying His character and publishing His Gospel overcome their enmity? We know that *we cannot love one whose character is hateful to us*. There must be congeniality of character in order to affection. But I rest not the proposition on inference; I appeal to the "law and to the testimony." Jesus, Himself, speaks of the impossibility of men who are influenced by certain *carnal* dispositions, believing the Gospel. "How can ye believe which receive honor one of another and seek not the honor which cometh from God only," John v. 44. And this is not addressed to a particular class, but to the Jews as they were assembled around him. What Jesus affirms of them is universally true of men in an unrenowned state. Now, no one will contend that the Gospel *not believed*, has any power to overcome the depravity of the heart of man. If, then, you would find a case in which the effect will follow, you must find a man that does not seek honor from men, but the honor that comes from God only. But such a man would not be under the dominion of the "carnal mind." He would not be such as the Saviour's hearers, of whom He said, "I know you, that ye have not the love of God in you," v. 42. Evidently, no man will seek the honor which comes from God only, who has no love to God; "and every one that loveth is born of God and knoweth God," I. John iv. 6. "We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us." The knowledge of God, here spoken of, is that spiritual knowledge which is said to be possessed by those that love God. Those that had it not, would not hear, *i. e.*, so as to believe, even the Apostles, with all the confirmation which miracles gave to their teaching. Let not the attempt be made to evade the force of this declaration by confin-

ing it to "false prophets." While it was true of them, it is given as a test by which the brethren might try themselves, not less than for the detection of false teachers. The general form of assertion, and the whole context prove this. But how is one, who will not receive the Gospel, to be changed by it? Does the Gospel effect its work by some magnetic influence?—some hidden charm? Just here is the difficulty of Campbellism. The opponents of the scheme do not deny, or undervalue the power of the Gospel. Hence, all that Reformers write upon this subject is unnecessary to the argument. We know that the "Gospel of Christ is the power of God unto salvation to EVERY ONE THAT BELIEVETH." The simple question is, How shall faith be induced? If it be replied, "Faith cometh by hearing," we fully assent, but still inquire, what if men will not hear, because they are not of God?—and what answer do we receive? Pompous declamation about the power of truth, the influence of motives, the freedom of the human will! Now, if any man can be found, who, independently of that influence of the spirit which Mr. Lard denies, and before believing the truth, "is of God," or has "the love of God" in him, there may be some applicability in the distinction he draws, among those to whom the Gospel is preached. "1. Between such as *will not come* to Christ that they might have life. 2. Such as hate the light and *will not come to it*. 3. Such as reject the counsel of God against themselves. 4. Such as judge themselves unworthy of eternal life. 5. Such as close their ears and shut their eyes, lest they should see and hear and be converted. 6. Such as will not attend without a *supernatural agency of the Holy Spirit*." And others, for whom his scheme makes provision, while it does not for those enumerated. But until this is done it is not saying too much to affirm, that this scheme,

with all its comprehensive charity, *makes no effective provision for the salvation of a single one of the human family.* It is as would be the provision of a beautiful landscape and the "inherent brilliant light" of the sun for the blind. Our "scheme" stops not at this. It embraces all the truths of the Gospel, but it does more. It proposes the removal of the blindness of the heart, that men may see their beauty and feel their power. And if we are asked, "Does this 'scheme' make provision to overcome all the obstacles to conversion, and hence contemplate the salvation of all?" I answer, It does make provision to overcome *all* obstacles, and hence, in the case of some, all obstacles are overcome. But it does not make this provision for *all*, hence all are not saved. And if it be asked, again, "Why this difference," the answer is, "Even so Father, for it seemed good in thy sight."

IX. It were easy to increase the number of specifications proving, from the Word of God, the inveterate depravity of human nature. Mankind are the "children of the devil," not because they act wickedly, but they act wickedly because they are his children. "Ye are of your father the devil, and the works of your father ye will do." They are "by nature children of wrath." "Dead in trespasses and sins." Truly, Mr. Lard has conferred an immense favor upon the orthodoxy by informing us that the term death is here used "not in an absolute, but in a relative sense." That those to whom it is applied are not "absolutely dead, but only dead to righteousness." We never imagined that the Apostle was speaking of dead bodies—but only of souls dead in sin. But this death is such as to demand that they should be "quickened," or made alive by God. The persons in this state of death "were by nature children of wrath, even as others." It seems, however, that because Christians, who are said to be

dead to sin, can, nevertheless, be tempted to sin, therefore, those who are dead in sin, can be persuaded to righteousness. This would be true if the cases were paralled. But they are not. The Christian has an animal nature, and in him are the remains of depravity—the flesh, to which temptation addresses itself with success. But, are there any *holy principles* in the dead in sin, before they are made alive by Divine grace? Have they any love to God, or Christ, or holiness, to which we can appeal?

It is unnecessary to pursue this argument, or to multiply quotations from the Word of God. It has been shown that the Scriptures teach: 1st. That by birth, man is corrupt and wicked. 2nd. That the wickedness of man is universal and aggravated. 3rd. That the sins of mankind result from the wickedness of their hearts. 4th. That the wickedness of the heart is exceedingly intense and inveterate. 5th. That this wickedness specially manifests itself in opposition to God, and the Gospel. 6th. That it is too inveterate to be overcome by the simple proclamation of the Gospel.

Such, alas! is the representation given by Him who "trieth the reins and the heart." How unlike that presented in the pages of the Review! With what propriety could its author write, "He," Dr. Jeter, "knew himself to be unequal" to the task of establishing this "intense or peculiar degree of depravity?" And who but must blush for him on reading the charge, "what he felt a conscious inability to prove, he felt a conscious ability to assume."

I shall, in a succeeding number, notice the metaphysical argument against the doctrine of total depravity, attempted in the Review. The length of this article forbids the further prosecution of the subject now.

P.

Our Missions.

IJAYE.

Letter from Rev. A. D. Phillips.

IJAYE, AFRICA, April 13, 1860.

Very Dear Bro. Taylor :

I snatch a moment to drop you a line to inform you as well as I can in the time I have. You know we have, for sometime, been surrounded and threatened with war in Ijaye.

The present King of Awyaw was crowned contrary to former customs of crowning Kings in Yoruba. The messengers sent from Ijaye to assist in crowning him refused to have anything to do with it, and consequently, Arie, the Chief of Ijaye, refused to acknowledge him. Arie is the oldest Chief and warrior in the Yoruba kingdom.

Adala, the King, is young and ambitious, and soon began to make preparations to force Arie into submission to him, though he had never submitted to Adalu's father. No peaceable measures were taken, but Ibadan was hired to come on one side, and Awyaw, with numerous mercenaries, would come on the other; and I suppose Adalu thought Arie would soon submit. This was the beginning; and I must pass over the time from then until now, and tell you the prospects of the country at present.

PRESENT CONDITION OF THE COUNTRY.

The second war chief of Ibadan, with a numerous army, made up partly of some of the most ferocious tribes in the country, from adjoining nations, is now in camp in the Ijaye farms, only a few hours' ride from us. There are hords of robbers all over the country, endeavoring to stop all communication with the coast and interior.

The sea coast below Lagos lines the Ijabu country, which is adjacent to Ibadan, S. S. E. from Ijaye. The Ijabus, Ibadans and Awyawans, are friendly to the Dahomies, and wish to revive the slave trade. Ijaye is completely

surrounded. But Abbeokuta, Ijaye and Ilorin are in league, and are enemies to Dahomy. We, at present, (and it has been so a long time,) are cut off from all communication with any other town, and our friends. We have not received a mail from America for nearly three months.

A BATTLE.

A few days ago a battle was fought very near this town, but nothing of importance accomplished. The Ijayans caught about *eighty*, and as Arie will not sell a Yoruban, he killed all except foreigners. We do not know how many were killed, or how many of the Ijayans were killed and caught, but the Ijayans claim the victory.

The messengers from Ilorin left here a few days ago. The King of Ilorin sent word to Arie that he was with him, and as soon as this moon changed, he would send *five thousand* horsemen down to his assistance. Ibadan has very much provoked Abbeokuta, so the Egbas are now making ready to attack Ibadan in the South. The people here say the army in the farms will move against this town to-morrow, or the day after. I do not much think they will come, as this is the month in which the Mohamedans fast, and their *divines* say not to fight until the new moon.

Such is the present condition of the country. Provision, I believe, is plentiful, but dear. We have no fears of the town's being taken, though we cannot tell. We look to a higher power for protection.

We are all tolerably well. I am just recovering from another attack of malignant fever. The rains are now beginning to fall pretty fast. I have our house-roof completed, and the most of the repairs done.

We go on without molestation in preaching the gospel; though I have not had much time to preach, except of Sundays, for a long time.

The man who is to take this wants to start early in the morning. They will

try and go to Abbeokuta through the bush, so as not to be seen.

We have sent several letters to you, but we do not know whether they went or not.

The man hurries me—I must close. Pray for us.

Yours affectionately,

A. D. PHILLIPS.

Letter from Rev. R. H. Stone.

IJAYE, CENT. AFRICA, April 11, '60.

Rev. Jas. B. Taylor—Dear Brother:

As there is an opportunity of sending a letter by the man mentioned in my first letter, which is now in his possession, I will again drop a few lines; especially as some things of interest have happened in the interval. Brother Phillips has recovered from his sickness so as to be able to walk about. We still remain very well.

A BATTLE IN THE FARMS.

To-day has been one of much excitement. Last night an army went out and attacked the enemy in the Ijaye farms by early day-light. Many were killed and many taken prisoners. Great was the excitement when they were brought in. The women and children yelled and sung as they followed them—poor fellows! Their doom was made known to them by the songs of the women—"Arie saba ori, Arie saba ori," (Arie will make a scaffold of heads.) I examined them as they passed, to see if I could find any acquaintances, that I might take revenge by saving their lives, if it were possible to do so, and redeem them from slavery, but I saw none.

A heavy reinforcement coming to the assistance of the enemy, the battle was renewed and continued until 12 o'clock to-day. It was not in sight of our door, but was very near, only a hill intervening. We saw the smoke, and the firing was very disagreeable. The enemy retreated after some skirmishing—eighty being taken prisoners, and sixty killed. It was not a regular battle.

NUMBER OF SOLDIERS.

You may judge of the population of this town when I tell you, that, though a large reserve of not less than 10,000 warriors remained in town, and a large army was stationed in the stronghold of Erau, yet an army of not much less than 40,000 warriors, headed by the Chief and his staff, passed by our house after the battle or skirmish was over. I may have overated the number, but I think it probable that it is otherwise. Many of the soldiers were dressed gaily, and all were well armed with swords, shields, bows, arrows, daggers, muskets. The Chief and his Generals are very military looking men.

I think a decisive battle will soon be fought, and it is horrible to think of the carnage that will be the result. An army itself is a terrible sight.

I was called upon to perform a surgical operation upon a wounded man brought into the town. The bullet had struck him between the eyes, and I was not able to extract it. I suppose he is dead by this time.

I hope you will pray for us, and that the Lord will sanctify all these things to the advancement of his cause.

Remember us to all the brethren of the Board. I have not heard from Bro. Reid since the time I left there. We hear that the Ibadan people, stationed in Awyawa, treat the people of the town very badly. I hope brother Reid is safe. Very affection'ly yours,

R. H. STONE.

BRAZIL.

Letter from Rev. T. J. Bowen.

RIO DE JANEIRO, }
May 25, 1860. }

Dear Brother Taylor:

Although I have been here three or four days I have been so very busy that I had no time to write.

The yellow fever is bad in the city, and there is considerable cholera. It is the worst season for several years past.

Mr. Waight has been exceedingly kind. He would not permit us to remain in the city, but would insist on our going to his house. I succeeded, through his aid, in getting quarters for a few days at Bennets, in Tijuca. Expenses are enormous,—about double what I expected.

I have been very much harrassed and fatigued, and am so sore from head to foot that I almost fear an attack of sickness. I shall not come to the city any more for a week or so.

There are hundreds of Protestants (Germans) about Petropolis, who are anxious to have a missionary. This, I believe, is my work at present. What a nucleus is here! But I shall make no permanent arrangement till I receive instructions, or a *carte blanche*.

There are thousands of Yoruba people here. They swarm around me like bees, and seem delighted that I have come to teach them. I have forgotten little or none of their language.

Please excuse this apology for a letter.

Truly yours in hope of life,

T. J. BOWEN.

The Commission.

RICHMOND, AUGUST, 1860.

OUR MISSIONS.

We have no letters from China or Liberia since our last issue of the Journal. From our Liberia mission we have not heard for several months. In this number we give letters from brethren in Yoruba. The news is but little more recent than that already published, and not at all different. We have the satisfaction of presenting a short communication from Brother Bowen, the first received from him since his departure for Brazil.

P.

ORIGINAL ARTICLES.

We give but two in this number, and neither of them on the subject of mis-

sions. They are both, however, on important subjects, and we trust will be read. "The Exclusiveness of the Baptists" is a fruitful theme with our opponents—"B." shows how unjustly. The article on Human Depravity discusses one of the cardinal doctrines of religion, with what degree of correctness and force we leave to the judgment of our readers. Of course, if we did not think it worth reading, we should not publish it.

Why can we not get a fuller supply of original articles for the Commission? Why will our brethren compel "P." to contribute so frequently and so largely to its columns? We assure them we should gladly give the space he occupies to others. We have talked and written, until we have concluded it is vain for us to talk and write, to persuade our brethren to write for us. We have done all we can think of to induce them, *except to offer pay for their communications*. This we would gladly do if we had the money; but we have not. WILL THEY NOT WRITE FROM LOVE TO THE CAUSE AND COMPASSION FOR US? This question is addressed to *all*. There are some who will know it is meant specially for them. We would thank any of our brethren for contributions. There are some on whom we have the claim of promised aid. P.

APPOINTMENT OF A MISSIONARY.

At a meeting of the Board on the night of Tuesday, the 10th of July, Brother Richard Ratcliffe, who graduated at Mt. Lebanon University, La., at its late Commencement, and was ordained by a presbytery of ministers in attendance on the Louisiana Baptist Convention, recently held at Mt. Lebanon was accepted by the Board as a missionary to Yoruba.

As Brother Ratcliffe had devoted the greater part of the time to classical and scientific studies, it is probable he will spend some months in a course of

theological reading, and in preaching, before departing for Africa. In this he will have our cordial approval. It is of great importance that brethren, before entering a foreign field, shall be "thoroughly furnished" for the work. The necessity for restricting their exertions, with a view to the preservation of health, during the earlier periods of their missionary life, together with the labor of acquiring a new language, forbid any considerable increase of Biblical knowledge for a time; while the nature of their work demands great precision of thought and familiarity with the fundamental doctrines of the gospel. The degree of scriptural knowledge with which one might, aided as he would be by the instructions of surrounding ministers and intelligent private brethren, and with all the vigor of his native clime, successfully prosecute the ministry here, would, in many cases, be inadequate to the purposes of the missionary among the heathen. Bro. Ratcliffe paid some attention to theology while prosecuting his classical course. He has also preached to some extent. But the time he may devote to the acquisition of further knowledge of the Scriptures, and facility in the use of his knowledge, will be judiciously applied. P.

TO OUR CORRESPONDENTS.

The Senior Secretary is on a visit to Missouri, on the business of the Board. We expect to have left before this will be out of press, and to be absent the greater part of the time for some months. It is the time for Associations, and we must attend as many as practicable. We trust, should any of our correspondents fail to hear from us promptly, they will make proper allowance. P.

WHERE ARE THE HEATHEN TO BE CONVERTED?

Some brethren have seemed to cherish the hope that the Chinese Mission

in California, prosecuted under the direction of the Board of Domestic Mission, would greatly lessen, if it did not supersede, the necessity of sustaining our missions in China. In such an expectation we cannot participate. We are deeply interested in the California Mission, and rejoice in its success. Already we have one native assistant at Canton, the fruit of that mission, and we can but hope that, in addition to the spiritual benefit conferred on the Chinese who are flocking to our shores, the labors of our brethren in California will result in the return of many Chinese Christians, to labor in their own land. We desire to see the mission vigorously prosecuted. Bro. Percy, who labored so faithfully in China, until his constitution was so injured as to forbid his return to Shanghai, has been appointed to that field, and we trust he may soon see the way opened for going there. But let no one suppose for a moment that the California mission can supply the place of missions in China. Both are needed, and should be vigorously prosecuted. The following remarks, taken from the "Christian Instructor," are to the point on this subject:

"Recently we heard the idea advanced in a public speech, that sending missionaries abroad was rather a useless enterprise. It was contended that here, in our land, is the best field in the world for evangelizing the nations, and that the true policy is to strive to convert the multitudes of heathen that are daily arriving on our shores.

... Having said so much in behalf of the home field, we now put in a word for the heathen. We have admitted that our Christianity here has no doubt reacted on the old world and on heathen lands. But how absurd to think that the world is to be converted by emigration to America! How utterly foolish, to think that the best way of demolishing Popery in Ireland and on the Continent is to confine ourselves to the Romish immigrants! When will the 100,000,000 of Africa be reached by labors among the Africans here? What

right have we to think that Duff and Campbell and Scudder, and their co-laborers would have acted more wisely if they had confined their efforts to the Hindus that occasionally visit our great seaport cities? How soon will an occasional Chinese gold-seeker, returning from California, be likely to Christianize the 400,000,000 of the Celestial Empire?"

Christ said to his Apostles, "Go ye into all the world and preach the Gospel to every creature." He did not direct them, "tarry ye at Jerusalem" until the people of the nations came to you to be instructed, but only "until ye are endued with power from on high." They were, by miraculous gifts, to be specially prepared for their work. For such preparation, they were to wait: but, having received it, they were to go—to carry, in person, the Word of Life to the destitute. They obeyed the edirections of their Master. They traveled from land to land, preaching "Christ Jesus the Lord." Thus Christianity was spread everywhere. Thus the world was turned up side down. The same commission is still in force as the great directory of Christian effort. From the same course, on the part of Christians of the present day, may be expected like triumphs; and every effort put forth in obedience to this command of our Lord, will react, with accumulated force, upon the evangelization of our own people and the foreigners who come among us. P.

LIBERALITY OF CONVERTED NEGROES.

In the *Juvenile Missionary Magazine* for November, 1859, a number of facts are narrated, showing the liberality of converted negroes in the West Indies. The impression which the narrative makes, corresponds with what we have often witnessed among our coloured population. We have never appealed to a congregation of coloured persons for aid in sending the Gospel to the heathen without meeting a liberal response.

If sufficient care were taken by pastors and others who have opportunity to instruct them, to impart information and secure contributions, the coloured members of our churches would more than sustain our Liberia mission. We give some extracts from the narrative of the *Magazine*:

"Few Christians have been more liberal than the converted negroes of the West Indies. As soon as they ceased to be slaves, and were able to get payment for their labour, like the Macedonian believers in Paul's days, 'they abounded in the riches of their liberality.' The question with many of them seemed to be—not, *how little must I give*, to the good cause, but *how much can I?*"

Had the writer been familiar with the condition of things in the South, he would have known that it is not necessary that negroes should "cease to be slaves" in order to possess the spirit or the means of Christian liberality. We have known many Christian slaves who "were able to get pay for their labour," to such extent as to afford them considerable sums, subject to their own control; and we have known such, and others whose means were less, to give cheerfully, regularly, and liberally to the cause of Christ. The following is an example of Christian gratitude which all of us might do well to imitate:

"Another negro, both old and poor, who had been raised up from a sick-bed, and whose heart overflowed with thankfulness to God for his recovery, came one week evening service to a chapel at an out-station in Berbice, and as soon as the sermon was ended, and just as the last hymn was about to be read, he stepped up towards the pulpit, and said to the missionary that he wished to say a few words to his brothers and sisters. The missionary said he might do so, and then inquired what he wished to say. 'I want,' said he very earnestly, 'to tell God 'Thank you' with this,' taking something wrapped in paper out of his

pocket, and laying it down upon the pulpit stairs. He then went on to say that before he was sick, he planted some yams and other provisions; but, as the season had been very dry, he was afraid that there would be no crop. As soon as he was able, he went to the piece of ground, and was delighted to find out his mistake; and as Providence had been so kind to him, he wanted "to tell God 'thank you!'" with ten dollars, the sum which he had got for his provisions above what he expected."

"I want to tell God 'thank you' with this." Who has not heard the anecdote of the drayman who lost his horse? A crowd had gathered round, and were expressing their sorrow at his loss. One—the tale is told of different persons—said, "I am sorry ten dollars," handing that amount to the drayman, "if you are all sorry like I am he will soon have another horse." Here was practical sympathy. So, in the case of the old negro, there was practical gratitude. How many receive God's benefits who never thus thank him. We make another extract:

"But these large-hearted Africans do not show their liberality merely now and then in gifts and donations. Most of them are regular subscribers to the cause of Christ, and, considering how poor they often are, and how hard they must work for their living, the sums they sometimes give are very wonderful. One field labourer, for instance, subscribed three shillings and sixpence a week, and he had to support a wife and nine children; the missionary to whom he brought his offering, told him that he thought he was giving more than he could afford. The good man seemed surprised that his minister should think so, and at once said, 'No! I only give sixpence a week for myself, sixpence for my wife, sixpence for my eldest son, and threepence a week for all the rest of them.'"

We know of some churches the coloured members of which follow this course of regular contributions. We have never known well-directed and

persevering efforts to fail of producing this result with any. But what noble liberality is here recorded, £9 2s. per annum, (or about \$45,) from a field labourer, with a wife and nine children! How many white men worth thousands of dollars, fail to give the half of this amount. And yet this good man could not be made to believe that he gave too much. All honour to him. His skin was black, but we doubt not his soul was white, "washed in the blood of the Lamb."

We should be glad that pastors and others would furnish us with accounts of the liberality of the coloured Christians among us. We know that many such, of great value, could be given. We desire to attract attention to the importance of cultivating systematic habits of benevolence among our coloured brethren. We desire this for their own sakes, and for the aid they might be induced to render to the cause of African evangelization.

P.

"THE GREEKS ARE AT YOUR DOOR."

These words are said to have been addressed by John Randolph, of Roanoke, to a lady whom he found engaged in preparing clothing for the oppressed and suffering Greeks. That such a sentiment was uttered by the distinguished statesman, would be a disgrace to his name, were it not for his well-known peculiarities. We are sure it found no response in the philanthropic heart of the lady to whom it was addressed. Cherishing, as she doubtless did, a more benevolent and active sympathy with the needy immediately around her than ever characterized the statesman, she could yet feel for the woes and do what she might to alleviate the sufferings of those who, in a distant land, were struggling for their country's freedom. And had she, as well she might, have recalled to the

recollection of her guest, the aid extended by Frenchmen to our revolutionary sires, and asked, "Where were the Greeks then?" the blush of shame would have mantled his cheek if he ever blushed.

But this cynical saying of Randolph has passed into a proverb among such as would restrict the benevolence of Christians. Do you plead for some destitute region of your own State? Do you urge the necessity of sending the Gospel into all the waste places of our States and Territories? The answer is ready: "The Greeks are at our own doors." We have so much to do at home.

No use which has been made of this narrow-hearted declaration has pained us more than its application, by some of the advocates of home evangelization, to the disparagement of the claims of Foreign missions. Strange that a Christian should feel it necessary to circumscribe the range of Christian charity. Strange that when one is found with his heart pulsating in unison with the command, "Go ye, teach all nations," Christians should deem it right to chill the generous aspiration, to turn away the eye from beholding the crowding millions who are "without God and without hope," to bid back the gathering tear, to restrain the hand stretched forth to help with the exclamation, "The Greeks are at your door!" The idea that help is to be withheld from the heathen until all the destitution in our own land is supplied, until all our people are brought under the influence of the Gospel finds no countenance in the precepts or examples of the New Testament, and no support from the better feelings of the Christian's heart. Christ told his disciples to "go," and they went, while yet Judah was unevangelized. The first and holiest impulses of Christian love prompt to the world-wide diffusion of the blessings of salvation. It is reserved for the period when our re-

ligion has become—shall we say it?—more calculating and more selfish, to limit these desires.

And how unnatural and ungrateful for us to cherish such restricted feelings. Who were our fathers? How have we the Gospel? An English writer pertinently says:

"Suppose the apostles and their immediate successors had adopted this modern theory, where would have been the Christianity of Great Britain? We should not forget that we ourselves were once Gentiles, that foreigners came and preached to our forefathers, and that thus, and not by returning emigrants from Jerusalem or Rome, Great Britain was evangelized. The field is the world, and the church is bound to do all in her power to cultivate every corner of it—to send the life-giving waters of the sanctuary everywhere,

'Till like a sea of glory
They spread from pole to pole.'

Let us not forget the "rock from which we were hewn." Let us not forget that our fathers were of the "Wild olive," until by the labours of others they were engrafted into the "good olive." That all our Christianity and the blessings flowing from it we derive from efforts made by those, who, had they acted upon the maxim, "The Greeks are at our doors," would never have preached the Gospel to our heathen ancestors.

P.

CHINA.

The state of things in China is matter of uncertainty. In some of our exchanges hopes are expressed that the Chinese have accepted the English ultimatum, and that all difficulties will be peaceably settled. We take the following statements from the Spirit of Missions for July. It is an extract from a letter of Bishop Boone:

"SHANGHAI, April 7, 1860.

"Troops are now arriving daily, and

our small community will be much disturbed by their presence.

"The English ultimatum is an ample apology for the conduct of their officers at the Peiho, and payment for the gunboats destroyed, and the old treaty, word for word, residence of minister at court included.

"This ultimatum was forwarded about 9th March; thirty days being allowed for an answer. An answer of some kind has, no doubt, come from Pekin; but European diplomatists study secrecy so much that they do not allow it to be known. The conviction is strong upon the minds of the foreign community here that the Imperial Cabinet have yielded, and that there will be no recourse to arms. God grant that it may be so! I believe that it will have a better effect throughout the Empire than any amount of defeat. The fact that the government would not dare to face the foreigners, would acknowledge their superiority in a way not to be mistaken; whereas the loss of a battle may be ascribed to the bad management of a general."

In the same periodical is an extract from a business circular, dated Shanghai, April 7th, 1860, from which we give the closing paragraph:

"The foreign envoys sent to Pekin last month an ultimatum, which is believed to have required of the Imperial government the adoption of the treaties of 1858 to the letter; an undefended passage by the Peiho to Tien-Tsin for the ambassadors and their escort; an indemnity to cover fresh expenses incurred; and some guarantee that these concessions will be faithfully observed. It was hardly expected that such terms would be entertained at the capital. But it is credibly reported that an answer has arrived within a day or two which is very conciliatory in its character, if not wholly satisfactory. It is said to have been brought by one of the subordinate commissioners of 1858, who arrived here. It is improbable that he will prevail to hinder the military expedition to the north, but the Chinese now express confidence that matters will be peacefully arranged."

The rebels are occasioning considerable trouble. They have attacked Hang-Chow, but were repelled after two days of plundering. Several other cities,

including Shanghai, were at one time thought to be in danger. Business is very much retarded by these disturbances. It is not thought that the Foreign Community is in any danger. These disturbances will, of course, retard our mission for a time, but we doubt not all will contribute for the spread of the gospel.

P.

JAPAN.

Sometime since two Dutch captains were murdered at Japan. It is stated that, so far as can be known, the murders were unprovoked. This has produced considerable uneasiness among Europeans. They dread assassination. The Japanese seem quite friendly in their daily intercourse. But this does not relieve the anxiety. We fear, notwithstanding the pacific commencement of intercourse with Japan, there will be such misunderstandings and violence as will lead to war. Bishop Boone, of Shanghai Episcopal Mission, writes:

"Japan, I think, is in a more uneasy state than China. It will be much affected by the settlement of the coming contest in China. If China is made to submit, it will incline them to yield the more readily. They are a much fiercer people, however, than the Chinese, who do not seem to stick at assassination, as is proved in the case of the two unfortunate Dutchmen recently butchered at Yokabama."

As in India, however, we expect the difficulties in all these Eastern nations will be overruled to the promotion of Christian influence. God is the Lord of hosts, and the Ruler of the nations. His purposes of Grace will be accomplished, and he has promised to give his Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession."

P.

BRAZIL.

The attention of different denominations of our country is being directed to Brazil as a missionary field. The

present condition of the country, its advancing civilization and increasing intercourse with other nations, are favorable to efforts to establish the gospel there. It may be a difficult, nay, a hazardous undertaking, but it should not therefore be unattempted. As to the religious condition of the people, we believe an exchange truly describes it in the following short sentence, "The people of Brazil, though nominally Catholics, are at heart infidels." The writer continues: "The climate is salubrious, and facilities for travel good. Brazil contains within its borders 3,004,460 square miles, and is 68,294 square miles larger than the whole territory of the United States."

We earnestly beg the prayers of our brethren for the divine protection and blessing of our brother Bowen in this interesting field. P.

SELECTIONS.

THE IMPORTANCE OF CHRISTIAN MISSIONS.

We take the following earnest and timely article from the *Christian Index*. It is worth reading and preservation. P.

We shall devote this number to the consideration of the IMPORTANCE OF CHRISTIAN MISSIONS. The object proposed to be accomplished by these missions, is the conversion of the world to Christ. The friends of missions contemplate the world as depraved, guilty and perishing; and the Gospel as the divinely appointed means of its restoration to purity, peace and life. They propose to diffuse its light, hope and joy to every continent and island, every nook and corner of this earth, inhabited by man. They desire to impart to every race and tribe and family, on the face of the earth, the rich blessings of salvation. Their work will not be completed until every idol, and every idol's temple, shall have been destroyed—every form of false religion and super-

stition shall have been banished from the earth, and all mankind, redeemed by the Son, and sanctified by the Spirit, shall adore and worship one God, the Father of all. The importance of this object none can doubt. It is deep as hell, high as heaven, and vast as eternity. To promote it, the Son of God toiled, and bled, and died on earth, and lives and reigns in heaven. To estimate its importance, we must know the value of souls, the iniquity of sin, the preciousness of the blood of Christ; and the richness of the heavenly inheritance. All earthly enterprises, even the noblest, shrink to insignificance and meanness in comparison with it.

That it is the duty of christians to aim at evangelizing the world, it would seem impossible for a believer in revelation to doubt. Christ commissioned his apostles to evangelize the race, "Go ye into all the world, and preach the Gospel to every creature." He was himself the chief missionary. It was one mark of his Messiahship that he preached the Gospel to the poor. The apostles, in executing their high and wide commission, became missionaries. The word "apostle," means one sent—a missionary. Well did the labors of the apostles correspond with their title. Paul, with whose labors we are most familiar, traversed, amid sufferings and difficulties unparalleled, the continents of Asia and Europe, to proclaim, to Jews and Gentiles, the tidings of salvation. Those who received the Gospel from the apostles were bound to co-operate with them in its diffusion. All christians are required, according to their several abilities and opportunities, to publish the Gospel. If there were neither law nor example in the scriptures to enforce christian missions, they would flow spontaneously from the feelings of the regenerate. The first and the strongest and the holiest emotion of the renewed heart, is the desire for the spread of the Gospel, that sinners may share in its rich blessings. A convert-

ed Chinaman was asked, what was his greatest desire, and he promptly replied, with an expansion of view, that might make some professing christians of our own favored land blush, "that all men may be my brethren"—that is, christians. If we believe the Gospel, we wish that others may believe it. If we love Jesus, we are anxious that all the world may love him. For our part, we do not estimate at the worth of a mill all the piety on earth, unconnected with a desire for the salvation of sinners. "Brethren," said Paul, "my heart's desire, and prayer to God for Israel is, that they might be saved."

We have penned the above remarks, not because we deem them new, but important, and deserving special consideration. We have not attempted to confirm them by argument, simply because we suppose none of the readers of the Index will controvert them. We class them among the settled principles of christianity, not to be called in question.

Our hearts then should be deeply and solemnly impressed with the magnitude and responsibility of the missionary enterprise. It is God's cause. It is the cause of millions of imperishable souls. It is a cause inseparably linked with eternal destinies. Whoever engages in this work should do it with his eye steadfastly fixed on unending results. Modesty, caution, prayer, as well as earnestness and fidelity, become us when we enter on a discussion of this subject. We would not, on this momentous theme, pen a line which we would blush to read at the judgment seat of Christ.

We take it for granted, that all the lovers of Jesus desire to know the best means of promoting missions. The salvation of sinners is the end at which we all aim. While all must deplore any rash, needless and injudicious tampering with our missionary plans, all would rejoice if they could be made more simple, less expensive, more acceptable to the churches, and more efficacious for

the conversion of the heathen. There are some things however, that brethren should carefully bear in mind. It is easier to find fault than to improve—all changes are not amendments, there is a wide difference between speculation and experiment—and it is sometimes wiser to bear the evils we know, than to fly to those which we know not.

THE JAPANESE.

SCIENCE AND TRADITION.

Of Science they know but little. Their writing differs from ours, as it is done in columns, from the top to the bottom of the page. Their reason for this is, that writing should be a true representation of man's thoughts, and that man naturally stands erect. These columns are read from right to left. Besides the Chinese characters, they use a syllabic alphabet of their own.

They have a few books treating of religion, medicine, history, and tradition. They have now a good system of common schools, high schools, and even colleges. The youth are instructed in the rudiments of music, painting and poetry.

They believe that God, in His infinite goodness, has spread broadcast upon the face of the earth, a germinating principle. After remaining in a dormant state a sufficient time, it takes root, and develops itself in the smallest imaginable vegetable substance; from thence upward and onward, through the various gradations of size and beauty, it rises till it becomes the lofty oak of the forest; from this it is transmuted into the smallest animalcula or mite. It then advances through different grades of animated nature up to man; then, at death, it migrates through imaginary gradations of intellectual beings, up to the angelic, and from thence on to the Infinite. To facilitate the transmigration from man to Deity, they have instituted various methods of ending their existence; believing that, in-

stead of spending thousands of years in the transition, they may in this way be admitted immediately into the presence of God. The most common method of self-destruction is this: a party, one or more, prepare themselves by dressing in white robes, take leave of their friends, and accompanied by their favorite priest, ascend some high mountain, having a perpendicular side. They then invoke the blessing of God, dash themselves down, and while the quivering flesh is torn from their bones by the sharp rocks, the soul, as they believe, takes its flight to the living God.

PERSONAL APPEARANCE.

The inhabitants of Japan are of a copper color, as a general thing, and many of them are as white as our race. This diversity of complexion is in consequence of an invasion of the Tartars, who, in 1275, made an attempt upon Japan with a large fleet of 4,000 sail and 240,000 men. This invasion proved unsuccessful, in consequence of a terrible storm, from which but few escaped. These having surrendered themselves to the Japanese, their lives were spared, and they settled among them, marrying and intermarrying. The Dutch and Portuguese also intermarried with the Japanese. Sentharo's captain was white. They are generally much larger than he is; like him they all have jet black hair, and piercing black eyes; broad faces, high cheek bones, and high foreheads. They are more intelligent than the Chinese and most of the inhabitants of the Pacific. The women of Japan, are, as in other countries, smaller than the men, their complexion being about the same. They paint their lips with a sort of mongrel saffron, which, when laid on thin, produces a red appearance; if thick, a violet hue, more highly esteemed. The married women are further distinguished by blackening their teeth with a corrosive substance, the lips being protected whilst it is laid on. This mixture can-

not be removed without much trouble. Women of rank wear their hair long, with several ornaments of tortoise shell, other women wear it short. The hair of the men, except priests and physicians, is shaved from the forehead to the back of the head; that upon the sides is well oiled, turned up in a cue and tied with several strings of paper. No hats, caps or bonnets are worn, excepting on particular occasions, when a cap is used, of conical shape, made of reeds.

TRAITS OF CHARACTER.

The Japanese govern their children with patience, never using them roughly, and seldom chastising them. They succeed so well that their children at the age of ten or twelve years, conduct themselves with the discretion of old people. They are not sent to school until they are eight or ten years old, and then they are not compelled to study subjects for which they have no taste. The Japanese are very polite in their manners, and treat their superiors with every mark of respect and attention. They are naturally honest and industrious. Mr. Burrows says his ship "was visited by hundreds of them, and not the least dishonest act, on their part, was ever discovered." Indeed, theft is punished so severely, that a man would sooner die of hunger, than touch, without the consent of the owner, a single grain of rice.

ANIMALS AND FOOD.

The doctrine of transmigration of souls, one of the most distinguished tenets of the Buddhist faith, has confirmed the Japanese in a distaste for animal food. As a consequence very few native animals are found there, among which may be named the horse, ox, buffalo, dog and cat; of latter years, sheep and hogs have been introduced. The deer, hare and wild boar are eaten by some sects; and some of the wild birds, whales of a small species, and many other kinds of fish, also a species

of sea weed by the poorer classes. The Japanese believe the fox, owing to its roguery, to be the residence of wicked souls. They regard the tortoise and crane as sacred animals, never killing or injuring them. They have three regular meals a day, besides eating between meals. After meals; they sit around singing songs and proposing riddles; if a person cannot explain them, he is obliged to drink a glass of saki. In their journeys by land, they carry their burdens on the backs of their horses and oxen. The nobles and officers of distinction travel in carriages called *norimons* and *cangoes*, others travel on horseback. There are no proper roads, but merely crooked paths, winding around the hills.

SOME OF THEIR LAWS.

Their laws are very strict. Heads of families exercise great power over their households. Private disputes are generally settled by arbitration; when this fails, and in all criminal cases, a magistrate renders a decision on the spot, from which there is no appeal. The sentences are severe in the extreme, and are commonly executed at once. Criminals often commit suicide by ripping themselves open, thereby saving themselves disgrace and confiscation of property, and securing public sympathy.

For crimes against the State, punishment extends to the whole family. The severity of the law modifies even their charity. Formerly, in many instances, when a crew was picked up at sea, instead of receiving them and rejoicing over their safe return, they immediately beheaded them and would not allow the rescuers to land on their shores.

AMUSEMENTS AND SPORTS.

Sports consist in horse racing, various kinds of wrestlings, dancing, tilting, varied gymnastics, and theatrical performances, in which they excel. M.

[*Am. Baptist.*

THE CHURCH NOT A MISSIONARY SOCIETY.

[The following, from the New York Chronicle, has been sent to us for publication. The views are somewhat unusual; but, without expressing an opinion of their correctness, we willingly give them a place in our columns.

P.]

As the present condition and future prospects of our benevolent societies are subjects of general interest, one who has carefully watched their progress from near the very beginning of our systematic efforts, would offer a few thoughts in reference to the opinion so frequently expressed, that the church, inasmuch as it was the only organized body of disciples known in apostolic times, is the only true missionary society:

1. I find no warrant in Scripture for the opinion that the church as such is a divinely constituted missionary body. We learn from the New Testament that the church is a congregation of baptized believers, associated in the faith and fellowship of the Gospel, for the observance of the ordinances of Christ; for mutual edification, and for the perfection of one another in holiness. But in all the direct and indirect allusions to the constitution and design of the church we find none which makes it a missionary body; and in all the laws given for its government we find neither commandment prescribing, nor direction for carrying on, missionary efforts on the part of the church. If this had been any part of the design of the church, it must have entered very largely into it, and allusions and directions have abounded. But while the church is defined and described, in both figurative and direct language, no allusion to this work is found. We conclude that the church in its organized capacity is not a missionary body.

2. The preaching of the Word, both at home and abroad, is the duty of disciples as individuals. The seventy went

forth, two and two, and preached in their individual capacity; the commission was given to Christ's immediate followers as individuals, and, on the authority of that commission alone, they preached and established churches in Europe, Asia, and Africa; and on the persecution that arose in Jerusalem, the individual members of the Jerusalem church were scattered abroad, but they went everywhere "preaching the Word."

But not only is this the duty of disciples as individuals, but of every individual disciple, to the extent of his ability. It will be unnecessary to argue this point. The opinion is universally received among us, that when a man or woman receives forgiveness of sin, and exercises faith in Christ, he or she, in that act, becomes a divinely constituted missionary of the Cross. To preach Christ is the first impulse of a renewed soul. Among the multitude of passages bearing on this point in the New Testament, that with reference to the church at Jerusalem is clear and positive. They were all scattered abroad "except the Apostles," and "they went everywhere preaching the Word."—Therefore the duty of preaching the Gospel rests with disciples as individuals, and with every individual disciple, according to his ability.

3. The duty of spreading the Gospel, which devolves upon believers as individuals, can best be discharged by combined organized effort. All experience demonstrates that those whose hearts are in a work can unite and push it forward with much more effect than if acting independently of each other, or embarrassed by those who have no heart for the work. Union here, as elsewhere, is strength; there is also economy both of labor and expense in a united effort. Every believer cannot go abroad to preach. They did not so in apostolic times. Those who remain at home may efficiently labor for the advancement of the cause of Christ, in

their immediate neighborhoods, without any formal organization, or intermediate agency. They can raise funds, and appropriate them under their own supervision. But in more remote fields, an organization to concentrate and husband the requisite means, with an intermediate agency under the control of those contributing, to appoint laborers, to direct in the expenditure of funds, and forward supplies, must, from the very nature of the case, be most economical and efficient. All corporations and joint stock companies recognize this principle. How soon, for instance, would a railroad be built and what the style of the work, if there were no organization, but every subscriber, independently of all the others, employed and directed his own laborer? Such a mode of procedure would be absurd and ruinous in the extreme; and yet it is difficult to point out the difference between this and the independent missionary system so enthusiastically advocated by some of our best men.

I hold, therefore, that mission societies, composed of those contributing and under their control, subject to the law of Christ, are both Scriptural and necessary. In the organization and management of our societies, there have been, doubtless, many and various mistakes. But the *principle* on which they are established is a Gospel principle, and one which must be acted upon so long as there are souls to be converted to Christ. To make the church a missionary organization, we must change its divine constitution and design, and to adopt the independent, unorganized plan, except as far as the individual can himself go forth with his trust in God, as did Paul, we lose all the strength of united effort, the economy of a general fund and single agency, and all the final results flowing from the systematic work of a corps of co-laborers.

We may receive additional light upon the subject from those churches

which, by a vote, have become responsible for a certain missionary work. In no case, so far as I am informed, does the church, as such, ever after the vote perform the work. For the *church* to do it, *every member*, according to his means, should contribute. But after affirming that the church is the true missionary society, and after having pledged that society, as such, to a certain work, they uniformly fall back upon the principle enunciated under our second head, and raise the means from such *private persons* as *choose* to contribute, whether in the church or not. Thus it is not unfrequently the case that the most wealthy men of a church bear no part of a missionary work, which the church has pledged herself to perform. Now, while this is so, on what principle of right or justice should the non-contributing members of a church, whether rich or poor, have a vote to control the gifts of those who contribute? This simple fact is significant, and shows at once, however we may exalt the church, the work of Gospel extension devolves ultimately upon the individual, and must be viewed from that stand-point. The Reformed or Campbellite Churches are an example in point. After advocating for thirty years, with distinguished ability, the doctrine, the church was the divine missionary society, and that all others pertain to Babylon; and after obtaining a membership of over two hundred and fifty thousand in this country, they have found their effort at missionary labor absolutely abortive, and have organized a missionary society, and also a society for the education of the rising ministry.

On the other hand, the history of Christianity, wherever missionary societies have been liberally supported, is a history of unparalleled prosperity. What an unprecedented awakening among Congregationalists and Presbyterians when the movement of Judson and his associates led to the formation

of the American Board of Commissioners; and what an incalculable blessing to our Baptist churches when Judson threw himself upon them for support, and the old Triennial Convention was formed! Missionary Societies have achieved a most wonderful success. Let us not be discouraged because a cloud obscures the horizon. We have the true principle—let us hold to it. Our fathers, with no theorizing, but full of active faith, saw and embraced it by what has been aptly termed religious instinct. The details can doubtless be bettered, but we cannot improve the general plan. E.

Other Missions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NORTHERN ARMENIANS.—Mr. Parsons, of Baghchejuk, mentions a visit to Koordbeleng and other places. He writes:

"We arrived in Koordbeleng, April 6th. Our two persecuted brethren were greatly rejoiced and comforted by our coming. On Saturday morning (7th) we had an interview with the head men of the town, who, finding that we had a firman from the Pasha of Nicomedia to the Governor of the district, begged us to be lenient, and promised to do all they could to prevent further persecution. We visited the Governor, who resides six miles from Koordbeleng, presented the order for protection, and received the assurance that justice and protection should be extended to the Protestants of his district. On the Sabbath, only the two who have withstood the storm of persecution were present in the morning; but in the afternoon twelve or fifteen persons ventured to come to us, and with us engage in religious conversation and worship."

Mr. Green writes from Nicomedia,

May 6, that to the great satisfaction of the missionaries; the churches at Nicomedia and Adabazar have invited the native preachers who have been laboring with them to become their pastors. The ordinations are expected to occur in September. It is hoped that a suitable man will be found ere long to be pastor at Baghchejuk also, so that, relieved in great measure from the care of these churches, the missionaries may devote themselves more fully to the outstations, and the many Armenian towns and villages of the field, where they feel that the Lord is calling them to labor. "We must move forward," Mr. Green says. "The Lord calls upon us to go in and possess this land; and it seems to us that he calls upon the churches of America to provide the means."

ASSYRIA.—Mr. Walker has forwarded a report of the Diarbekirstation for the year 1859. Seven persons were added to the church, "five from the city and two from Cutturbul,"—six by profession. The boys' schools, attended by eighty or ninety pupils, "have continued to exert their beneficial influence." "The instruction of women, by a teacher employed for that special purpose, has been discontinued, and an excellent girls' school commenced. The congregation at Cutturbul has steadily increased, "and nearly or quite half the village may now be regarded as Protestant." "Rays of light are penetrating into all the region round about, and indications of good may be seen on every hand."

Writing on the 5th of April, Mr. Walker says:

"At our communion on the first Sabbath of the new year we received eight persons to membership in the church, and on the last Sabbath five more were propounded for admission, who will make the whole number seventy-three, as one has recently died. At the grave of this one, a respectable Armenian priest listened attentively, as well as

many Armenian friends, to the whole exercises. Our audiences have been very attentive and quite large during all the spring, and our people have built a gallery in the chapel, else we should have been oftentimes seriously incommoded for want of room. The boys of the Sabbath school have numbered as high as one hundred and twelve, but the average would be but about ninety.

"Our good Shemmas writes this week from Mardin, in great joy and hope for the tokens of good which are there just now apparent. A spirit of candid inquiry has sprung up in the minds of a number of intelligent, thinking Papists, and they are searching the Scriptures as never before. A division also among the Jacobites respecting their Patriarch, some desiring to put another in his place, may result in good."

SATARA.—Mr. Munger, of this mission, is under the necessity of returning to the United States on account of ill health, and in the enfeebled condition of the mission, Mr. and Mrs. Dean of the Ahmednuggur field, in conformity with the wishes of both missions, have gone for a time to Satara. They left Ahmednuggur, March 2. Mr. Wood reported two as prepared for reception into the church, March 24.

AHMEDNUGGER.—Mr. Ballantine wrote, March 24:

"We have all been made very happy this week by the arrival of the man baptized more than a year ago by Mr. Harding, at Bombay. Soon after his baptism he was forced into a steamer by his relatives, and taken to Surat and from thence to Multra, beyond Agra, where he was kept under such surveillance that he found no means of escape until a few weeks ago. He at length came to a place about one hundred and eighty miles from here, where he has relatives, and remained there a month, when, finding a good opportunity to escape from them also, he made his way here, riding one hundred and eigh-

ty miles in five days. The Christian brethren here at once received him to their houses and their hearts, and he is very happy in their society. We do rejoice that he has thus escaped like a bird out of the snare of the fowler, and hope that henceforth he will not be opposed in his endeavors to serve Christ. The place to which he was taken by his friends is about eight hundred miles from here."

A letter from Mr. Abbott, of May 20, mentions progress, and, in one place, persecution. He writes: "The good work is going on. Just now, at Rahruri, there is considerable opposition. The Christians there were severely beaten, some one hundred and thirty-five persons being engaged in the affair. Their declared object was to beat them so that no others would dare to join them. The case is now being investigated by the assistant collector, and I have no doubt it will result in good."

Letters from Madras announce the arrival of Rev. George T. Washburn and wife at that place, on the 12th of April, one hundred days from Boston. They are to join the Madura mission.

CANTON.—Mr. Bonney wrote, March 27, that his chapel meetings continued to be well attended, and on the 7th of the month a free day-school for boys was opened in a large room in the rear of the chapel; several Americans, resident at Canton, having offered to defray the expenses of the school if Mr. Bonney would superintend it. Two Chinese, who were pupils in the school at Hong Kong fifteen years ago, also gave ten dollars each towards its support. The Papists, it is stated, have commenced their labors at Canton, having opened a free school, which has 75 pupils. They have as yet no public religious services in the city, but state that they have 600 adherents. There are now, in all, Mr. Bonney says, sixteen ordained Protestant missionaries there, of whom thirteen are married.—*Missionary Herald*.

PRESBYTERIAN BOARD.

Recent Intelligence.

CHINA.—We have received letters from Shanghai, dated to April 7th, and from Ningpo, dated to April 10th. The letters from Ningpo, speak of Hangchow having been taken by the rebels, plundered, and a large part of it destroyed; multitudes of the people were fugitives, who had lost all their property, and were enduring the greatest sufferings. Great alarm prevailed for a time at Ningpo among the natives, and the missionaries and other foreigners were not protected by the presence of any ship of war in the harbor. Matters were in a more quiet state at the latest date, the rebels had been held in check, and our brethren seem to feel themselves not exposed to immediate danger; on the contrary, they urgently claim for their mission the new missionaries who last went out. We regret to learn that a special reason existed for complying with their request, in the feeble state of Mrs. Nevius' health, making the removal of herself and Mr. Nevius from Ningpo unavoidable; they would, perhaps, join Dr. and Mrs. Hepburn, in Japan, agreeably to the earnest wishes of our friends at Kanagawa, and with the approval of the Ningpo mission. There was still a happy state of religious feeling in the church at Ningpo; a daily prayer-meeting was held by the native members, and four new converts has been recently admitted to the church. At Shanghai, also, there were some encouraging evidences of the presence of the Holy Spirit in the work of conviction, and perhaps, of conversion. The accounts of Mr. Lowrie's health, we regret to learn, are again discouraging.

SIAM AND INDIA.—We have received brief notes from Bangkok, March 26th; Ambala, April 4th; Lodiana, April 17th; and a letter from Kapurthala, April 14th. Mr. Woodside speaks of his work at Kapurthala as still giving

him much encouragement. Mr. Carleton reports the baptism of a Hindu some months ago, but not mentioned at the time. The wife of this convert was the person referred to in our notice of last month; she was baptized by Mr. Munnis. The hopeful conversion of both is ascribed to the divine blessing accompanying the faithful instructions of an English lady and her husband at Ambala.

INDIAN TRIBES.—Mr. Hobbs reports the organizing of a new church at Jack's Fork, Choctaw nation, about fifty miles west of his station; 38 members previously connected with other churches were received, under the care of four elders, but they are anxious to enjoy the services of a pastor. "A big meeting" was held on this occasion by Messrs. Hobbs and Fisk, which was attended by many with much interest; several persons expressed their purpose to serve God. We observe references in those letters to more than usual sickness.

SAILING OF MISSIONARIES.

The Rev. Messrs. Stephen Matton, Samuel G. McFarland and Noah A. McDonald, and their wives, embarked at this port in the barque Maury, on the 5th inst., on their way to Siam. Mr. and Mrs. Mattoon are returning to their field of labor, the health of Mrs. Mattoon being improved, though still delicate. The new brethren are both students of Alleghany Seminary, and members of the Presbytery of Huntingdon. We ask for this company an interest in the prayers of our readers.

Foreign Miss.

METHODIST EPISCOPAL MISSION.

SOUTH AMERICA.

Buenos Ayres.—Brother Goodfellow writes, March 1, 1860: "We are enjoying a delightful spiritual refreshing; our prayer-meetings have very much increased in numbers and in spirituality. Several conversions and accessions

to the Church have occurred since the beginning of the year."

In another part of his letter brother Goodfellow writes: "The hearts of our people are greatly called out in prayer to God to extend his work among this people, and immense numbers of copies of the Bible are finding their way by purchase out among the people."

Central and South America.—The Methodist Episcopal Church, South, at the late annual meeting of their Missionary Board, reported in favor of establishing missions at the following points: Panama, San Jose, in Costa Rica, unless some more eligible point shall be indicated by further examination and reports of Dr. Hamilton; and El Barrio, on the Tehuantepec Isthmus.

Vaudois.—Mr. Morel, late pastor at Rora, is about to carry his ministry to the bosom of the Vaudois colony in Uruguay.

GERMANY.

Rev. L. S. Jacoby writes from Bremen, Germany, April 3: "The Lord has been with us at our quarterly meeting and at the anniversary of the Tract Society." Brother Jacoby also mentions the presence of a brother from Cincinnati, Ohio, in their midst; he was out there for the purpose of visiting his parents.

Brother Nuelsen says: In the work of the Lord we are getting along well, especially at Ludwigsburg; [a large city in the kingdom of Wurtemberg.] If we had American liberty to work, we would have a real American revival here. We had prayer-meetings in our large room every evening last week, and the room was so crowded that it was impossible for all to kneel down during prayers. Aisles and every spot in the room were all full, and the new converts prayed with much fervor. In the city college we have eight members attending school, four of whom are children of Dr. Paulus and his brother Philip,

editor of the *Frieden's Glocke*, [*Peace Bell*, a religious paper.] The students are truly converted and sound Methodists. One of them, in speaking with one of these dry German Christians, said: "If God awaken souls among us, we pray with them until they find peace, even if it takes all night, and that is what you should do too." It is the custom in Germany among us for the brethren to take the mourners into their houses and pray with them. This serves us in place of the mourner's bench.

Prussia.—In spreading the work we are successful. In Prussia we now have liberty to work, and we could use from fifty to one hundred missionaries all at once, to answer all the calls on us for preaching.

Missionary Institute in Bremen, Germany.—Brother Jacoby advises us that two of the young men from the Institute have entered upon their work as ministers or missionaries; one to Berlin and one to Switzerland.

Three young and promising brethren are about entering the institution.

Miss. Advocate.

MISCELLANY.

WESTERN AFRICA.

We clip the following from the *Colonization Herald*.

The colony of Sierra Leone, and the Republic of Liberia, on the western coast of Africa, are noble monuments of England's and America's philanthropic exertions. They were established and are sustained on the true and only principles of Christian colonization. And they are fulfilling the hopes of their founders and supporters, in standing forth as centres of light to the surrounding darkness. The population of Sierra Leone is computed to exceed sixty thousand souls, and is composed of members of some sixty tribes of Africans, speaking as many different dialects. They were mostly rescued by

British cruisers from slavers, carried to this asylum, and afforded the advantages of education and civilization. Hundreds of them are now well qualified ministers of the Gospel, catechists, teachers, and merchants. Several of the latter named class have acquired more than one hundred thousand dollars, others own vessels of considerable size, and navigate them themselves. Many have sent their children to Europe for education and a knowledge of mechanic arts.

Liberia is the vigorous offspring of the benevolence of the United States. It affords an inviting home to the people of color of this country, extirpates slavery and the slave-trade from its territory, is establishing an honorable nationality for the race, and has laid a foundation where Christianity is rearing her temples, and civilization her halls of science and literature. It has upwards of thirty ministers of various denominations, two thousand communicants, and one hundred teachers. Nearly twelve thousand American colored persons have been settled in Liberia by the Colonization Society, and these, with over two hundred thousand natives, have become an independent nation, with a republican constitution.

WONDERFUL RESULTS.

The Rev. Mr. Williams of the Syrian Mission, in a public meeting, presents the following facts:

I am glad to be able to report to this large audience from a Sabbath school which I have seen on missionary ground. On the 4th day of last March I was in Aintab, a town in Northern Syria, where fifteen years ago a missionary was stoned out of the place, and where twenty-five years ago a missionary nearly lost his life at the hands of a mob, for trying to distribute Bibles. On the morning of the day, learning that a Sabbath-school had grown up there, I visited it with the superintendent. We entered a yard, (and the yards there are

always inside of the house,) and from there we went into an old room, dark and small, where were gathered a good many little children, who could not read. They were being catechized. The superintendent interrupted the catechizing, and asked them to sing. They began to sing, "I love the Sunday-school," "We won't give up the Bible,"—not in English, but in the Turkish language. But the tunes you might have mistaken for American tunes. From this room I went into another and another; there were so many children, or the rooms were so small, they had to be separated. Thus I spent the forenoon, in visiting three infant departments, and in hearing them sing, and in listening to their catechizing. I then went into the large room where the main school was held. It was a room but little smaller than this hall, built within the last five or six years as a place of worship. There in the body of the house the children were seated, or rather squatted on mats, reciting their lessons, and receiving instruction from their teachers. The galleries were filled with classes of adults who could not read. Some were grey-bearded old men and grey-haired old women, and young men and young women. There were seven adult classes. The teachers I had seen the Wednesday evening before in the teachers' meeting. They had assembled in the house of one of their number, in an upper room; and there they literally sat at the feet of their superintendent, with ink-horn in their girdle, and book on their knees, writing down his instructions. This was their only commentary, and they carefully noted the explanations of their instructor, and gladly imparted the food they had received from the superintendent to their classes.

When the lessons were ended, the infants were brought in from the various rooms. Every one gives place to them. The larger scholars take the sides of the room, and they occupy the centre.—

Hymns were again sung, and I confess it stirred my soul within me to hear aged men, who in infancy had never seen a Bible, now, with rough, hearty voice, joining with the children in the chorus, "We won't give up the Bible."

I was so interested in this school, that after the morning's service, at which a congregation of a thousand assembled, I asked the superintendent to give me a memorandum of the attendance of that day. I wrote it down. There were 58 teachers, 210 in the adult classes, 599 in the regular school, and 357 in the infant classes, making, in that dark benighted part of the earth, a Sabbath-school of 1,224 scholars.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The 23d anniversary of this Board was held in New York, May 6. During the past year 44 missionaries have been sent out, and including 22 formerly connected with the Choctaw mission of the American Board now transferred to this Board, making 66 added to the missionary force during the year, being nearly twice as many as have been brought into the service in any previous year. The receipts for the year were \$237,582 28, the actual increase from ordinary sources being \$25,544 18. The expenditures were \$234,037 73.—*Messenger*.

A WIDE AND OPEN FIELD.

The Cavalla Messenger speaks of an interesting missionary field on the African coast, stretching from Cape Mount to Bereby, a distance of about four hundred miles, and extending back to the range of mountains on the north, a distance of from fifty to one hundred and fifty miles. Taking the mean distance, 100 miles, it contains an area of 4,000 square miles, and if as densely populated as the Grebo country, must have a heathen population of 530,000. Three-fourths of these

are accessible to Christian effort, and it is supposed the remainder will be by the time a native agency is raised up to occupy the ground.—*Messenger*.

DR. M. R. DELANEY'S RETURN.

We received by the mail from England, about the 20th May, a letter from Dr. Delaney, dated in March, informing us of his return from the interior of Yoruba, and his hope of getting a passage from Lagos direct to the United States. We now learn that, with his companion, Mr. Campbell, he has arrived in England on his way, and will spend several weeks there in giving testimony about the condition of Africa. A London paper has the following notice of them :

“AFRICAN EXPLORING EXPEDITION.—Messrs. Campbell and Delaney, who left this country a year ago for the purpose of selecting a location in Central Africa for an industrial colony of American people of colour, have reached London on their return. They have brought with them a treaty on parchment, entered into with the King and chiefs of Abeokuta, which promises to admit them and their associates into all the rights and privileges which they sought for. They expect to remain in England for several weeks. Mr. Delaney visited several of the Liberian towns, and was favourably impressed with what he witnessed. Speaking of Liberia and her people, he remarked: ‘It is a glorious country, and I regret that we of America so long remained unacquainted with this noble band of brothers, who have always loved us with a heart’s warm zeal, and, though coldly and indifferently treated by us, ever bore it with patience, anxiously waiting and hoping that the day might come when we would look on them with favour, and approbate their struggling efforts for liberty and an African nationality. . . . I pledge them the heart and

hand of a brother to stand by them in one common cause.”

BAPTISTS IN CALIFORNIA.

The force consists at present of fifty-three ministers, ordained and licensed; fifty-four churches, and eighteen hundred and fifty communicants. Several new churches are to be organized soon.

Baptist Circular.

A MISSIONARY BY COMPULSION.

We find the following paragraph in a secular paper. If correct in its particulars, it is certainly a strange story. If Mr. Brubaker had been disposed to get away, we should suppose he might have found an opportunity in less than thirteen years to have done so :

“Mr. George Brubaker, a citizen of Lancaster county, Pa., reached St. Joseph, Mo., last Wednesday, on his way home. He was captured by a band of Camanches while on his way to California in 1847, thirteen years ago, and had just escaped from them. After becoming acquainted with the language and habits of the Indians, he was made a medicine man, and in that capacity, did a great deal of good among them, and has succeeded in converting over two hundred to the Christian religion. It was only after the most solemn promises that he would return that they allowed him to depart, and he will go back as soon as he has seen his family, who have mourned him for years as dead.

DEATH OF A MISSIONARY LADY.

A letter from the Rev. Jacob Rambo, of the Cape Palmas Protestant Episcopal Mission, announces the death of Miss L. L. K. Spaulding, a member of that mission. Mr. Rambo says: “A link in our short chain is broken. Our little band weeps. Miss Spaulding has fallen asleep. She died last Saturday, the 7th of April. She was sick twelve days. It was the acclimating fever—her first attack.”

JOHN E. TAYLOR, Esq., the American consul at Sierra Leone, died at his consulate, some weeks ago.

Liberia Herald.

A FAMOUS COLLECTION.

One of the pleasing results of Missionary work is its reaction. The converted heathen is anxious to be employed in communicating the "glad tidings" to his fellow-countrymen yet in "darkness and the shadow of death," or else in furnishing the means for carrying on the work by others' instrumentality. An interesting instance of this kind has lately taken place at Abbeokuta. On the 20th June, a large meeting on behalf of the British and Foreign Bible Society was held in Mr. Townsend's newly erected church at Ake, in that town. It was crowded to overflowing, and even the windows were blocked up from the outside by anxious black faces, who could not obtain admittance. These people have, many of them, experienced the power of the Gospel, and we can well imagine that they would be interested in the work of a Society whose object it is to circulate the word of God in the tongue of the heathen, as well as that of civilized men. But the most remarkable portion of this meeting was the collection. When finished, it was as much as eight men could carry! Was not this a famous collection? And now for a word of explanation. The collection was made in calabashes, and, as each was filled, it was brought and emptied in a heap on the floor near the pulpit—not shining sovereigns, half-crowns, shillings, sixpences, &c., but cowries, a kind of small shell, which the natives pass as money—170,000 cowries, in value £7 13s. The total collection will, in all, probably amount to nearly £20, the remainder being made up of silver; but there is an absence of gold and copper. Twenty pounds at a Bible meeting in the interior of

Africa! May not all missionary friends say, "Let us thank God, and take courage;" and may not the cowries of Africa put to shame many a collection in many a great town in Christian lands?—*Ch. Miss. Gleaner.*

LIBERIA.

The quantity of sugar and syrup is represented to be not only much larger this year than ever before, but of very superior quality along the region of the St. Paul's river.

The National Fair was progressing with much success at Buchanan, Bassa, President Benson being present, and many native chiefs attending, to pay respect to him, and see the Fair.

The efforts to terminate the chronic hostilities which have so long disturbed the Manna river region, north of Cape Mount, seems to have been conducted to perfect success by President Benson, and before he left eight fortified towns had been entirely dismantled, thus insuring peace for the future.

In one word, Liberia is very prosperous.

MISSIONS COMMENCED.

Missionary efforts were made, previous to the present century, by the church of Geneva in 1556; by Swedish Christians, in Lapland, near the end of the same century; by the Dutch, early in the century following; by John Eliot and the Meyhews and others in Massachusetts; by the King of Denmark in 1705; by Sargent, Edwards and Brainard among the North American Indians about the middle of the last century; by the English Society for the Propagation of the Gospel in Foreign parts in 1701; by the Moravians in 1743; by the English Baptists in 1792; the London Society in 1795; the Edinburgh and Glasgow Societies in 1796; and Netherlands Missionary Society in 1797.

Be ye fruitful in good works.

A CITIZEN OF HEAVEN.

A Christian does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade—he wants something that a man can take to another world. He is like a man who has notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus he declares plainly what he is seeking.

BOOK NOTICES.

The Mountain Violet; or the Charms of Early Piety, as displayed in the Memoir of Margaret Rust Bayne. By REV. FRANCIS M. BARKER, Hanover, Virginia. Charleston, S. C.: Southern Baptist Publication Society.

"The Mountain Violet" was a sweet and beautiful flower on earth. Oh, how much more lovely and precious now, as it blooms in the "Eden of Love."—And the vase is worthy of the flower. It is of pure porcelain, tastefully moulded, and tinted with the colors of truth, affection and piety. For such books the world is under lasting obligations to the subject and the author. The lives of the consistently pious and their triumphant deaths, are among earth's richest treasures, and he who worthily records and commits them to the keeping of sympathizing hearts, confers a boon which eternity alone can estimate. We need not commend this little book. It had already reached its second thousand before it came to us; and every one that reads it will want every body else to do so.

P.

Counsel to Ministers. An Ordination Charge to a Young Minister, by his Father. Same Publishers.

This "Charge" was delivered by Rev. Robert Ryland to his son William S. Ryland. It was published soon after

in the Religious Herald—a depository of many valuable gems. We marked it at the time for insertion in the Commission, but our copy was mislaid, and so it failed to be inserted. We are glad to meet with it in the neat tract which the Society has sent us. P.

Popular Amusements. How far may a Christian indulge in Popular Amusements? By FRANKLIN WILSON, author of 'Duties of Churches to their Pastors,' 'Comparative Influence,' 'Keep the Church Pure.' Same Publishers.

This is a volume of 53 pages, written in the usual judicious and discriminating manner of the excellent author. Brother Wilson possesses rare gifts for discussing practical subjects of this kind, and we should be glad to see him employ them more frequently. The volume before us is on an important subject, and is a timely production. Our colporteurs ought to scatter it broadcast. P.

A Sermon preached at Jamestown, September 4th, 1859, at the Funeral of Elisha Woodfin, Jr. By DAN'L WITT. Published by request. Richmond: Ellyson's steam presses, 130 Main St.

This pamphlet is gotten up in the neat and accurate style for which the press of Brother Ellyson is noted. It was sent to us not as an editor, but as a friend, but we feel unwilling to pass it by without thus thanking the author for so well furnished a treasury of rich and consoling Scripture truths. P.

Notes on the Greek Text of the Epistle of Paul to Philemon, as the basis of a Revision of the Common English Version; and a Revised Version, with notes. New York: American Bible Union, &c.

The neatness of the issues of the American Bible Union we have heretofore noticed. This volume is in perfect keeping with former issues. As to the revised version, we have heard but one objection to it—the use of servant as the rendering of *doulos*. It is admitted that the *doulos* was a bond-man, but contended that *slave* "is comparatively a modern word in our language, and altogether too restricted to represent the Greek *doulos*." Were this so, it would not justify the use of *servant*, for that certainly does not represent *doulos*. If *slave* be objectionable, the rendering should be *bond servant*. P.